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HUNDRED FLOWERS

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Community news and information

Let a hundred flowers blossom, let a hundred schools of thought contend.

ATTICA MURDERS--PAGES 4-6 and PAGE 13
TUPAMAROS ESCAPE--PAGE 7
EDGAR WANTS TO KNOW WHERE
HE CAME FROM--PAGE 3
INFORMATION ABOUT LICE--PAGE 11

DOES ANYONE REALLY CARE?

Pooneil Corner is a community of people who offer their friendship, concern and resources to St. Paulites. Suicide prevention, drug information, bad trip counseling and access to over 300 resources for medical, legal, housing, employment, psychological help and drug abuse are just a part of Pooneil Corner.

The "hotline" was formed in March 1970 by a group of Macalester College students and faculty, who learned that Y.E.S. had no St. Paul referrals. Since then, it has grown to mean much more than a telephone service. The training program that was chosen places its emphasis on the individual. It is a combination of practical skills and sensitivity training which are needed to understand the social conditions of today and be able to change them. No screening tests are given. They have found that volunteers will know, after a time, if their energy would be better used in another situation.

The idea of community seems remarkably natural for a crisis phone service. A true community is a group of people whose openness, trust and sharing arise from their mutual care and love. Motivations of care and love must also underlie the volunteer's communication with callers if he or she is to be able to be really helpful. In this sense, Pooneiler's relationships to one another closely parallel their relationships to callers. The experience of community facilitates a growth and openness to being loved and ready expression of care for others. Those who are with Pooneil for very long often seem to experience this subtle but important development in their personality though they rarely anticipate it when they first volunteer.

In daily phone work, the volunteer soon discovers that only a minority of calls are completely resolvable by a referral to some professional resource. More often the caller is lonely or depressed or confused about a problem to the extent that simply talking with a concerned, caring person goes far in helping get it together and develop a clearer perspective. Thus, to receive any real help, there must be genuine, honest and sincere care for and acceptance of the caller. The spirit of Pooneil is felt not only by those who volunteer but also by those who need help.

Pooneil goes wherever the Pooneil community takes it. Although presently located in the West Seventh Street area, Pooneil has been contemplating a return to the Macalester area. With a reactivated training program, Pooneil expects to develop sufficient people power to move beyond the phones in its effort to reach the community. Under consideration are the opening of drop-in centers and crash pads, the development of crisis intervention teams, and the provision of a full range of drug-related services.

People, transportation, and donations with no strings attached are needed. Pooneil also needs some comfortable furniture for their office.

If you need help, or would like to volunteer, call 222-0728 or come to the community meeting on Thursday, Sept. 30 at 7:30 PM. Pooneil Corner is located at 359 Oneida Street in St. Paul.

In the meantime, Pooneil continues to staff the phones from noon to 3AM Monday-Thursday, and noon Friday to 3AM on Sunday. Pooneil sends its "flying squad" to rock concerts, drug raps and drug identification seminars, maintain its speakers bureau and assist the St. Paul community by any other means available. The depressed, the lonely, the tripper, the guy with legal hassles, the woman with pregnancy problems, the runaway, the crasher and every other kind of person in need of a friend, are finding that someone cares--really cares about them--at the House on Pooneil Corner.

In Search of a Past

Edgar Templeton has been picketing outside of the federal courthouse for 9 weeks now, everyday, rain or shine, from about 6:30 AM-5:30 PM. Many people pass him. Some stop to read the signs he has leaning against the concrete tree-cages on the sidewalk.

Two Hundred Flowers staff people went to talk to Edgar and taped a conversation with him. We asked him why he is picketing and what he hopes to accomplish.

Edgar Templeton filed a complaint by mail on the 10th of February, 1971 from the state of Alaska. In the body of the complaint Edgar stated that he wanted to procure his family records on both his mother's and father's side side. He also wanted the records of his family's social history both past and present.

Edgar never received any response to his demand and when he asked for a trial by jury so that he could legally see the records, he was denied this also. He claims that he has "authenticated and documentary evidence on file" and that he has legal rights to these records. "I am generally implying discriminatory procedure (on the part of the courts) because I haven't received the records or had a trial yet." Edgar came to Minneapolis from Alaska (where he had been living for several years) specifically to settle this litigation one way or another.

Basically what Edgar wants to be clarified in court is why, by who, and how his mother was put in an institution (for the "mentally incompetent") after his father's death. This had a great bearing on both his and his brother's life. (He doesn't know what happened to his sister .) Edgar was two at that time and his brother was three. Both were placed in a state public school in Owatana. "On my birth certificate it is written that my father was a 'general laborer'. But I want to know what his and my mother's background were."

When Edgar first fo to Minneapolis from Alaska, the first person he approached about the complaint was the clerk of the district court. "This is where the complaint is on file (like any court)." "I was referred from one person to the next, but no one seems to know what's going on. However, I did get some sort of hearing on this, but it didn't solve the problem. They did make a little bit of an effort to get the records (for the hearing), but the records I did get were nothing more than a bunch of henscratchings--something that a house mother from school wrote up about me years ago when I was a boy of 3 or 4 years old." Essentially, during the hearing, they told Edgar to "go back to where you came from;don't get involved".

"The courts thought that all I wanted were the records kept of myself by the school, while at the same time all they had to do was to read my filed complaint and see I wanted more information about my family."

Edgar's mother was put in Faribult Instituiton. "I checked the institution for records of my family, but they said that they pass them down amongst various agencies. I don't think that's quite right at all. I think I'm more entitled to the records than they are. The agencies I'm

Edgar has not approached the state government on this question although he has been told to take his case down there. "Let's settle this in the federal court where it belongs."

Edgar consulted a lawyer about getting the family records 16 years ago. "I talked to a lawyer about this and there was nothing done at all."

Hundred Flowers: Would you consider seeing a lawyer after not seeing one for 16 years?

Edgar: Not after this has gone this far. I don't think it's necessary. All I want is my jury trial and let me be my own counsel and say what I want to say in the court premises. It's just a matter of setting the date. This is not my job. I made my formal demand and it's up to the court to set the trial date. I don't know if anyone could help me other

than the courts. I don't care if the date is five years from now.

Hundred Flowers: Considering what you've been through with the court system, what do you think of the way they're being run?

Edgar: I firmly believe that we need some reform. I do have a sign (outside the federal building) stating that the people pay taxes in support of our federal courts. If we have the taxation we ought to have the representation along with it.

HF: Since you don't want to see a lawyer, what is your next move?

Ed: To continue picketing. the more the public is informed on this the more pressure is brought to bear on the news media and the courts. (Edgar had to sell his property in Alaska to be able to come to Mpls. On the money he got he is supporting himself while picketing.)

Ed: I went to the TV, and also to the paper but they said no. Apparently the issue is pretty hot and they don't want to get involved.

HF: What are some of the things the public can be doing to help you right now?

Ed: Speak out on this a lot more and get the news media involved. Public opinion that puts the pressure on the media and the courts, state and federal, this is what we need.

speaking of could be state, federal or local agencies for political gain if they so desire."

When asked what was meant by "political gain" Edgar replied, "they seem to know more about my family than I do myself. They know the background of my mother and father and with this information they can undoubtedly turn it any way they want or circulate it to whom they desire."

The institution in Faribult is partially funded by state money. When we asked Edgar why he went to a federal court he said, "There are federal questions involved in this, this is why the complaint is filed in the federal courts.

The federal questions are as follows:

#1 There should be a cencus report filed.

#2 If anyone is put in an institution there should be records and reports made periodically pertaining to that person on their improvement and forwarded on up.

Edgar Templeton called the Star newspaper to get his srory printed. They refused. I called them to find out why. The worker I spoke with gave the reason that they felt Edgar didn't have "a valid Newspoint." And Edgar hadn't "exhausted all possible channels open to him." In other words he hasn't made any effort to get a lawyer for himself now.

Edgar Templeton chooses not to have a lawyer obtain the records about his family. The courts and media do not seem to respect his right to know his background. The Star does not consider it news that Edgar has been robbed of his birthright, and the courts don't respect his request it does not contain the proper number of French and Latin words.

---mother brown

ATTICA:

the aftermath

The Attica massacre ended as quickly as it began last September 13 with the brutal assault of heavily armed state troopers, police and National Guardsmen. It has been compared to "My Lai", Viet Nam and a "war zone". Rockefeller, who gave full approval to the assault, simply concurred: "The tragedy was brought on by the highly organized revolutionary tactics of militants who rejected all efforts at peaceful settlement, forced a confrontation and carried out cold-blooded killings that they had threatened from the outset".

The town of Attica has a population of 2,875 and is situated about 40 miles from Buffalo in upstate New York. The town has no real industry and many of the town people rely on the prison for employment and on the buying power of the giant grey fortress. The mayor of Attica is employed by the prison, as a guard.

The state institution's 22 buildings are contained by 30 feet high concrete walls and spreads over 55 acres. It gives the impression of being an impregnable medieval fortress. The prison's 2254 predominantly black and Puerto Rican inmates are guarded by 396 white corrections officers recruited from the small towns in the surrounding countryside. "You have Harlem and the South Bronx and Bed-Stuy inside the walls," observed one reporter, referring to New York City's ghetto areas, "and they're being guarded by farmers who are scared as hell of them." About 85% of the prisoners are Black and Puerto Rican.

All the guards who work in Attica are white. It is a maximum-security prison. "I've been in prisons all over the state. There's no place like Attica; you have to be there to believe it," said one former prisoner who got out two weeks before the rebellion. The guards have three-foot long oak clubs -- which they call "niggersticks" -- with which they beat prisoners. During the occupation, screams from beatings could be heard coming from the one unliberated cell block of the prison. There is no verbal communication at Attica -- guards bang a cell door with the club and the prisoner is expected to get up and move. "Men are thrown into solitary confinement -- called the box -- for 60, 90 days -- whatever the guards want," remarked the former inmate.

Medical care is terrible or non-existent. One inmate didn't have an examination for nine years -- when he went to the clinic he was told they didn't have time to treat him.

A Spanish-speaking inmate went to the infirmary and the doctor told him "wait until you get out--learn English so when you come back we can understand you."

In the aftermath of "Operation Go" (which was the name given the massive assault by armed lawmen on Attica) public and prison officials alleged that 8 of the 28 hostages had had their throats slit or had been castrated; supposedly done by the rebel prisoners. The straight press soaked this up and all around the country the newspapers ran this version of the massacre. But one day later, Monroe County Medical Examiner announced in an Autopsy Report that all the dead hostages had died of gunshot wounds. Since no one had attested to the prisoners having any fire arms, Oswald, State Commissioner of Corrections, had to explain the embarrassing allegation of slit throats. A couple days later he said that he had never said it and justified the killing of the hostages by stating that the hostages had been flung forward in the way of the gunfire and that the advancing troops had no way of knowing that they were hostages.

But Sheldon Schwartz, a doctor who was allowed into the prison at the end of the onslaught, stated different.

"Ninety percent of the torso wounds were back entry wounds," Sheldon reported. "We were told by many prisoners that most of the prisoners were shot either fleeing the shooting, lying on the ground, ducking, or trying to shield themselves from the bullets." The orders given to the assault team were to shoot anyone who resisted and since inmates were told to sit on the ground with their hands over their heads, anyone who was standing up or running away was resisting. Also, many surviving hostages told stories of how several of them had been protected by some of their captors until the very end.

Elmer Huehn, a guard, said the inmate holding him said, "I don't have the heart to do it, I'm only going to prick you." The inmate then drew blood and fell on top of him to protect him. "This wonderful Puerto Rican saved my life," said Huehn.

Another guard, Phillip Watkins, said his captor shoved him to the ground and fell on top of him as cover. "The guy had time to kill me," he said, "but he didn't. Most of us just walked away and they didn't do anything."

Two other guards reported inmates covering them with their bodies, being killed themselves in the process.

Most of the hostages reported that they had been treated well by the Muslim prisoners, who were appointed to guard them. At one point during the negotiations, one guard, Mike Smith, said: "We are being treated fairly. We're sleeping on mattresses and the inmates are sleeping on the floor. I agree with them 100%."

Rebel inmates in Attica, some with faces covered, standing in hallway of cellblock D before police assault Sept. 13.

The medical care of the dead and injured prisoners after the massacre was a great deal less humane. Injured guards and troopers were taken to nearby hospitals, but inmates were treated en masse in a make-shift, blood-spattered hospital within the prison walls.

The demands of the prisoners, said Newark's black Mayor Kenneth Gibson, were "basically reasonable." He went on to say, "The use of coordinated, organized violence in overcoming the inmates at Attica State Prison stands as one of the most callous and blatantly repressive acts ever carried out by a supposedly civilized society on its own people.

"When we look at prison conditions and the brutal force at Attica, we see the same face of racism which caused and then put down with force, civil disturbances in this country's ghettos."

Congressman Badillo, a member of the observer team, also severely attacked Rockefeller: "We asked him to come up here and talk with us. We felt that bloodshed could have been avoided if he came up. This was not an idle request but a feeling of all the members on the committee."

Badillo believed the governor's presence would have given more time for negotiations, which he believed could have moved forward. Other members of the observer committee felt state officials were trying to sabotage the negotiations throughout. Some felt that the state's refusal to budge on the demand to remove Warden Mancusi was also unreasonable or else indicated duplicity. "If the 28 demands were valid," one observer noted, "then so was the 29th, because it clearly implies that Mancusi is incompetent." Badillo even stated, in a press conference, that he believed progress could have been made on the amnesty demand, given time, since the prisoners themselves made a distinction between it and the other demands that they had labeled as "practical".

As more of the truth about Attica leaks out, Rockefeller is bound to have that image tarnished. While little can be expected of them, already four official New York state investigations of the uprising have been announced.

But the most profound indictment of Rockefeller and the class rule he tried to reinforce came from the prisoners themselves. According to a report by Tom Wicker in the Sept. 15 New York Times, relations among the black, white and Puerto Rican prisoners were characterized by "its fierce political radicalism, its submergence of racial animosity in class solidarity" "To the oppressed people of the world," one black inmate shouted, "We got the solution! The solution is unity!"

Referring to the hostage guards, another black speaker said, "They're sleeping on mattresses, but I ain't sleeping on no mattress. They treat us like animals, we take care of them. Well, I ask you, does animals take care of people or does people take care of animals?"

In the days following the uprising at Attica, inmates in other prisons were put into 24 hour lockup for fear they would start a rebellion in response to the one in Attica. In the Baltimore City jail, 180 prisoners barricaded themselves in at breakfast in the cafeteria.

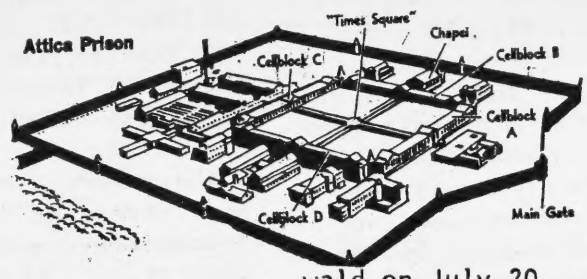
In the Great Meadow Correctional Facility in Comstock, New York, 75 inmates threw bottles and set fires in their cells while guards were making their rounds. At Clinton Prison in Dannemora, N.Y., 250 prisoners started in a group towards the mess hall, leaving 15 inmates with black armbands stationed along the route.

For five days, Attica's doors were pried open enough so that some of the outside world found out a little what was happenning inside. Now they're closed again, even tighter then before. Many inmates have been dispersed to other prisons. People whom authorities considered leaders (who were quoted in newspapers or had their pictures taken) are locked into the hole with no word out to even other inmates. Whether they are wounded from bullets or beatings or whatever, no one knows. Hospitalized inmates, some with internal bleeding or hemorrhaging are shackled so tight that it often stops circulation. When people from the black community tried to get in to see them, they were stopped at the door and were given the names of the inmates and their condition in one word.

The inmates can't even get out word like the inmates in San Quentin did by sending a note out with the two remaining Soledad Brothers since no one in Attica has a trial coming up. Attica is a sealed fortress again.

THANKS TO THE "GUARDIAN" &
LNS FOR A LOT OF THE INFORMATION.

FROM THE INSIDE OUT



LIBERATION News Service

What follows is a short interview with William Kunstler which ranges over a wide variety of topics relating to the Attica Rebellion and Masacre. Kunstler, the movement lawyer for the Chicago 8, Rap Brown and others was part of about two dozen people who were either requested by the prisoners at Attica or who went by themselves to act as a negotiating committee between Corrections Commissioner Russell G. Oswald and the prisoners. The two dozen narrowed themselves down to a more workable 10, including Kunstler, Black Muslim Minister Jabarr Kenyatta (who was once an inmate at Attica), Young Lords Jose Pariss (who had also spent time at Attica) and Juan "Fi" Ortiz, Congressman Herman Badilla, Buffalo Assemblyman Arthur Eve and others.

The straight press, as well as a number of officials (including Governor Nelson Rockefeller) have suggested and in some cases have said quite specifically that Kunstler acted as an "outside agitator" and had incited the prisoners to be more unyielding during the negotiations. Later in the week after the rebellion, however, 18 members of the negotiating committee and the other observers issued a statement saying that it was the intransigence of Oswald and Rockefeller which stalled negotiations (which was used as an excuse for the invasion) and that all the members of the committee had worked hard for a negotiated settlement.

WHAT SORT OF POLITICAL ACTIVITY WAS THERE BEFORE THE REBELLION?

The prisoners created a manifesto as early as June or July of this year. They had copied a lot of it, I believe, from the manifesto issued some time ago at Folsom Penitentiary in California as well as from a petition a large number of Puerto Rican inmates drew up in April. In June they named five people to negotiate the manifesto with prison officials. Frank Lott, a black, was named the chairman. Of those five prisoners I know at least one was white--Peter Butler. The others were black. One of them was Herbert X. Blyden, who emerged as one of the leaders during the rebellion. Blyden was indicted for 72 counts after the Tombs (Manhattan Men's House of Detention) rebellion last fall. Very conveniently, the trials for those charges are coming up in two weeks.

This early manifesto, which had 27 demands was sent to Commissioner Oswald on July 20. I have a letter Frank Lott sent to Oswald on July 20 in which he enclosed the manifesto. The Commissioner did not respond to that letter until a month later--August 16.

Oswald's response was something like: "I received your demands and in general you know it takes time and we will read and study them and report back to you." The rebellion began on Sept. 8--about two weeks after the prisoners got Oswald's response.

Apparently there was a leadership among the prisoners long before the rebellion because they appointed the five man committee.

I know the men were very conscious about what happened to the prisoners at New York's Auburn State Prison (there was a prison revolt there last winter. Following it, most of the rioters were put into special segregation and six were ultimately picked out as leaders and prosecuted. None of their demands were met.). A number of prisoners who had been at Auburn are now in Attica--they move prisoners around quite a bit. So there was a distinct tie between the experience at Auburn and the prisoner population at Attica.

WHAT WAS IT LIKE INSIDE OF ATTICA AFTER THE LIBERATION?

kunstler cont.

I did not arrive at the prison until the night of the 9th, Friday. I spent a total of 20 hours inside the prison during the three times I was allowed in. I was conscious of an enormously well-organized prison situation. For example, a man freaked out during one of the negotiating sessions. He started to fight with another inmate. They were immediately separated and taken away by other prisoners. Another man had a nervous spell--he was freaking and yelling and he also was immediately taken away.

The security lines were everywhere and extremely well organized --people arm in arm--one facing back, one facing front, alteratively Sam Melville (a white man convicted of bombing conspiracy in N.Y.C.) was in the security line.

WHAT DID CELLBLOCK D LOOK LIKE?

The field looked like a sloppy boy scout camp. There were so many things around, so many men living together. There was no running water (the prison officials turned it off) and they had to dig trenches to go to the bathroom. But there was no odor. I really expected it to smell like a REAL shit house but it didn't. We could see where the hostages were. There were sheets on the ground, blankets made into tents, paper scattered all over. I didn't see any rocket launchers.

DID OSWALD MAKE THE NEGOTIATING COMMITTEE SIGN SOMETHING BEFORE YOU WENT IN FOR THE LAST TIME, SAYING THAT IF ANYTHING HAPPENED TO YOU, THE STATE WAS NOT RESPONSIBLE?

That was just before the last time we went in. A few minutes after we went in he tried to completely undermine us with the prisoners by sending in the letter demanding the immediate release of hostages and negotiations on "neutral territory". The timing was beautiful. The prisoners were understandedly angry at us because they thought we knew about the letter and we were being used as a front for Oswald. The letter was either to get us killed so there would have been an incident (something very favorable to the state--the prisoners killing their own negotiators) or to undermine our credibility so that we couldn't really work with them anymore or to undermine them psychologically. Which ever the reason, each one is equally indecent.

WE HEARD SOMETHING ABOUT THE LEGISLATORS ON THE NEGOTIATING TEAM BEING SHOWN THE BODIES OF THE PEOPLE WHO PRISON OFFICIALS DESCRIBED AS THE "THROAT CUTTER MURDERERS".

This was right after the invasion --about two or three in the afternoon. This got almost no publicity. Bobby Garcia (State Senator from the Bronx), Arthur Eve, Herman Badillo were taken through by Assisstant Director of Corrections Wallace Dunbar and were shown four men--one white and three black, lying on their stomachs, fully clothed. Those were the ones pointed out seen cutting throats. And then there was a big black guy--Frank Lott--who was lying with a football under him to prop his head up. He was pointed out as the one who had emasculated one of the hostages--Michael Smith. He was naked and lying face up. (Lott was one of the five people who had signed the manifesto which was sent to Oswald in July.)

Dunbar said that he had been told this by Commissioner Oswald--as official report and that there were films of all this. Then Dunbar told them that two of the guards were killed before the assault which of course was untrue.

The things they said were major untruths--the slit throats, the emasculation--which would have been terrible because they would have undermined the credibility of the prisoners. But we knew that wasn't true because we counted the hostages as late as 7 on Sunday night and there were 38. That was exactly right--there had been 39, one had gone out with a heart attack.

THE STRAIGHT PRESS PICKED ON AN "EXTREMIST DEMAND" ABOUT PRISONERS WANTING TO BE TRANSPORTED TO NON-IMPERIALIST COUNTRY. THEY ALSO SEEMED TO THINK YOU EGGED THE PRISONERS ALONG ON THAT DEMAND.

There were a couple of hundred who kept stressing that they wanted transportation to a non-imperialist country, but that was voted down by the rest. It wasn't presented as a collective demand. Some people would take the mike and say they looked at themselves as political prisoners and they wanted to get out to a non-imperialist country. That was sympathized with and discussed for a time but it was never advanced to the authorities.

Before I went into the prison I met with a number of New York Panthers. They indicated that they had been in contact with four countries through Panther headquarters in Algeria who said the Attica prisoners could start a new life there. These countries were Algeria, North Vietnam, North Korea, and the Republic of the Congo (Congo-Brazzaville). I told them only because a member of the Central Committee had brought it up and gave me a specific request to find out about it. I told the prisoners that if they ever got out of prison they could go to these countries.

There was a scare the first night I was there, on Friday. All the lights went out. Non-prisoners like us were put up against the wall behind the negotiating table so we would be out of the harm. The prisoners kept telling us in the dark, "You'll be alright. We've got it under control."

Our relationships in there were good. We (the negotiators) were never harmed. We were treated kindly, courteously, and considerately. There was great respect for us and people were delighted to have us take the mike and rap with them. Lots of people came up and asked us to call their relatives which we did.

I had a sense of real organization. There was always someone typing in the stenographic section. The loudspeaker, unlike ones in the outside world, always worked--they didn't have any problems with that. The inmates at the negotiating table were articulate, well-informed, and pressing with their demands. As some straight reporters said, there was even a lack of what the outside world would call profanity. There was also an absence of heavy rhetoric.

THE PEOPLE'S CENTRAL COMMITTEE SEEMED TO OVERSEE THE VARIOUS ACTIVITIES AND FUNCTIONS. CAN YOU TELL US SOMETHING ABOUT IT?

There were 30 prisoners on the Central Committee, which was dominated by blacks. There were some whites--two or three. One was Jerry Rosenberg from Brooklyn, a jailhouse lawyer for all the prisoners. He was a vital, vibrant small man. There were several other whites, one a tall lifer. There was also a handful of Puerto Ricans. They rotated chairman every night.

CAN YOU TELL US MORE ABOUT THE WHITE PRISONERS? THERE WAS A RUMOR THAT SAM MELVILLE RIGGED UP AN ELECTRICAL COMMUNICATIONS NETWORK?

I never heard of Sam doing anything like that. Sam did not approach the negotiators at all. He stayed aloof, primarily because he had a security job. Robin Palmer (another white activist jailed on a bombing conspiracy conviction) was always up near the table. Robin gave me a lot of letters to get out to people.

VIEWPOINT

The battle of Attica

THANKS TO THE GUARDIAN, N.Y.

The Battle of Attica Sept. 9-13 was no small footnote to the history of American revolutionary development. It was a saga of human struggle that must be told and retold in the days and years to come.

To those who sacrificed themselves for freedom in that citadel of repression known as the Attica (N.Y.) Correctional Facility, we who walk the streets can offer no less than a respectful salute for exemplary discipline, heroism, ingenuity, perseverance and solidarity.

Let there be no mistake because many of the 1000 or more prisoners who took part in the rebellion are classified by the bourgeoisie as "common criminals"—the Battle of Attica was a monumental struggle against class and racial oppression waged by the victims of capitalist society against agents of the victimizers.

The State of New York, led by one of the richest men in the world, quite unnecessarily murdered 41 people—including 10 of its own servants who unfortunately stood in the way—in order to assert the principle of absolute class and racial authority and dominance. It did so in reply to a series of demands promulgated by the inmates that even many reactionaries and prison officials recognized as rational and just.

Carnage, not compromise

Virtually all observers not salaried by the state agreed that a compromise could have been worked out avoiding the carnage, but state authorities did not desire a compromise. In inaugurating "Operation Go," code name for the bloody assault on the prison compound, the state was guided by a premise totally alien to notions of "right" and "wrong"—crush the rebellion at all costs.

To prepare the public for this outrage, State Correction Commissioner Russell Oswald, a puppet of Gov. Nelson Rockefeller, circulated extraordinary falsehoods about what was going on inside the prison, virtually implying the nearby metropolis of

CONT. ON PAGE 13

jailbreak

MONTEVIDEO (LNS)--In one of the most spectacular prison breaks on record, 106 Tupamaros--including some of the organizations most important leaders--escaped from the maximum security Punta Carretas jail on September 6.

The escape came just five weeks after 38 Tupamaros crawled out of the women's prison through a drainage pipe and--like their male comrades--vanished into this city of a million and a half people.

None of the revolutionaries have been recaptured, though there are some 12,000 sodiers and police deployed in the search. Tanks sit at strategic points around the city as soldiers cardon off entire blocks for house-to-house searches. Helicopters are also being used and there are roadblocks thrown up throughout the city.

In the midst of all this, the Tupamaros managed to release British Ambassador Geoffrey Jackson, whom they had held for eight months in the People's Jail. Jackson had been held as a hostage in early efforts to force the government to release the prisoners who just escaped. An MLN press release (the Tupamaros usually sign their documents "Movimiento de Liberacion Nacional--Tupamaros") said they were granting Jackson amnesty since there was no longer any point in holding him.

The 106 Tupamaros--plus five other prisoners--escaped through a tunnel that led to a house in front of the prison. According to the owner of the house, an armed unit of the MLN had seized the building hours before the first prisoner with an improvised miner's lamp tied around his head emerged from the tunnel. Ten hours later everyone was out.

It is still not clear how the tunnel was dug. The rocky soil of the area could not easily have been broken through with small or light instruments, and one reliable estimate states that more than two tons of earth had to be excavated and removed. A small amount of earth was found stuffed into matresses in the prison, but not nearly enough to account for the length of the tunnel. The best guess is that most of the tunnel was dug from the outside into the prison.

The mechanics of one aspect of the escape route has been revealed, namely, how all the prisoners got to the cell where the entrance of the tunnel was. They had meticulously scraped away the mortar between the bricks separating the cells so that small openings were prepared that enabled them to move from cell to cell.

The operation had its touch of Tupamaro humor. At the entrance of the tunnel prison officials found a metal sign resembling those used by the City of Montevideo in the streets. This one said: MLN Traffic Department--Please Keep To The Left.

While the Tupamaros made their break, police and military forces had been drawn to the other side of the city by disturbances in a working-class section called "The Hill". Most of the people who live there are workers in the meat plants and are known for their combativity and sympathy to the MLN. Buses were set on fire and police and military units arriving on the scene were stopped by spikes in the road and occassional sniper fire.

Leaflets passed out at the time were signed by two unions in conflict with the plants, suggesting

that the action in the streets was connected to their labor struggles. While military, police and public attention was concentrated on "The Hill," the Tupamaros inside the prison and some 200 outside--according to one press estimate--carried out the escape.

Given the fumbling incompetence of the government and tactical brilliance of the Tupamaros, most people here felt that sooner or later the MLN prisoners would escape.

One long-time prison guard recently confided to a resident in the area: "They told us they were going to leave without firing a shot before the elections and that nobody could stop them. And that's the way it was."

The escape comes just two months before a scheduled presidential election that finds the country more polarized than it has been since the bloody civil wars that lasted throughout the last quarter of the 19th century. A coalition of left forces, called the Frente Amplio and modeled after Allende's coalition in Chile, has been given a fair chance of winning the election.

Pacheco Areco, the incumbent president who has assumed practically dictatorial powers during the past three years, has further defied the country's democratic traditions by placing himself up for re-election, despite a constitutional clause prohibiting this. Pacheco has arranged for the question of re-election also to be on the ballot.

But as the election campaign gathers momentum, so also does the terror and repression. Five student and labor activists have been murdered in the past three months, newspapers supporting the Frente Amplio have been closed down periodically, and "illegal" demonstrations and meetings have been dispersed with brutal force and arbitrary arrests.

The terror has led some Uruguayans to refer to the "Guatemalization" of their country, in reference to the daily slaughter carried out by the government and other right-wing forces in that Central American nation. Although the killing in Uruguay does not approach the level of many other countries of the continent, Uruguay's recent political experience has been less violent than that of most countries and people here are frightened of recent developments.

The appearance of a well-organized right-wing terrorist group called Uruguayan Youth of the People (JUP) comes at a time when similar groups have sprung to life in Santa Domingo, Chile and Mexico. Also disturbingly familiar is the use of false documents and bogus press releases attributing the murder of innocent people to revolutionary organizations. This bears a similarity to some of the more sophisticated aspects of terrorist organizations such as MANO in Guatemala and The Death Squadron in Brazil. Many of these organizations are believed to have CIA links.

A year ago last August officials at the U.S. embassy in Montevideo confidently predicted that the Tupamaros had reached the peak of their strength. For a while, the prediction seemed accurate. There was a popular wave of revulsion against the Tupamaros' execution of U.S. police advisor Dan Mitrione, a number of key Tupamaros had just been captured and many of the actions carried out by the MLN lacked clear targets and resulted in serious losses of cadre and material.

But the capture of top leaders such as Raul Sendic a year ago created a new wave of recruits to the organization and gave a new generation of leadership opportunity to develop. Sendic, who became a popular leader when he organized sugar cane workers in the early '60's, was one of the 106 who escaped.

As for Mitrione, a poll conducted by Gallup for the U.S. embassy and never made public showed that 20% of the people asked said they were against the execution, 20% in favor, 60% no opinion.

The Tupamaros have given their qualified support to the Frente Amplio and its existence has given the MLN--behind its numerous fronts--a chance to work politically among the people in a way they were unable to do before the election campaign. The qualification in their support is that they will not lay down their arms as long as the U.S. (which has spent half a million dollars in the past two years training Uruguayan police) and its allies use force or threat of force against the Uruguayan people.

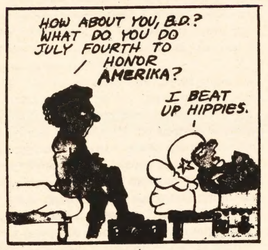
The threat has taken a very definite shape in the form of the military regimes in neighboring Brazil and Argentina.

A recent article in the semi-official Argentinian magazine Confirmado confides deliberately vague fears of an "external enemy...utilizing political pretexts...taking over Uruguay and submitting this nation (Argentina) to armed blackmail, at the mercy of international pressures." Under such hypothetical circumstances, the article states, it would be necessary for Argentina "to break the knot choking its throat.

The Brazilian press has been even more explicit, equating a Frente Amplio victory with a Tupamaro seizure of power and declaring such a condition intolerable to the security of Brazil. Most ominous of all was a recent announcement by Brazil that its army, navy and air force would be conducting maneuvers along the Uruguayan border beginning in November and lasting until the end of March.

Uruguay's presidential election is November 28, with the newly elected government scheduled to take power in March.

QUICKSILVER'S alphabetical PRIMER



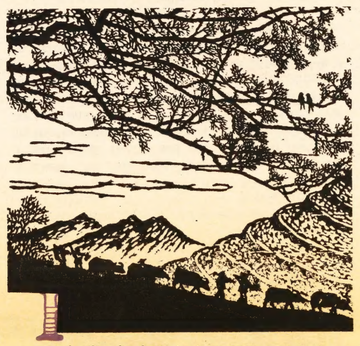
A is for acid, to change people's minds,
And also for army, to keep them in line.
Amerika, too, begins with an A --
And ends with revolution, it's the American way.

B is for bullets and bombs and for burning,
All things of destruction, as we are learning.
The best one for the job is easy to rig,
The hard part is choosing a bank or a pig.

C stands for communism, the spreading red peril,
First China, then Cuba and later the world.
The collective, the comrade, all start with a C
And lead to a country in social harmony.

D The letter brings to mind dope, of course,
Marijuana, acid, and sadly, horse.
And also for what it will lead you to do --
"You'll surely drop out if you smoke dat boo."

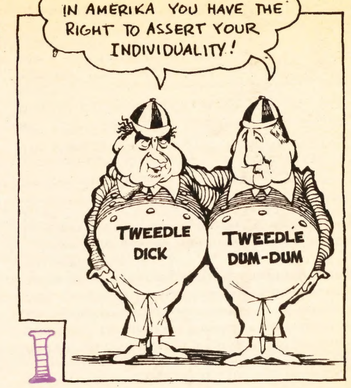
E is for ego -- the self-centered I
It must be erased, along with the "my."
'Til all becomes ours, not just yours and mine,
And property doesn't divide at a line.



F is for fanshen, to turn over anew,
To throw off oppression of the many by few.
A different new life where things are done fairly,
With plenty for living instead of just barely.

G is for gay,
for grass, and for gun, A new way of touching, of loving and fun;
A new kind of high that comes from a jay;
A weapon to frighten the porkers away.

H for hero, heaven and hell,
All things we get along without very well.
No need of one person when people umite,
No need of hereafter when today is alright.



I is the individualists, no two are alike,
From Laird and his bombers to McQueen on his bike.
In their searching for fame, fortune and fun,
They make us forget that we are all one.

J is for junk and also for jail.
Both are a prison, both without bail.
One comes through needles, the other through courts.
Both are entrapments of political sorts.

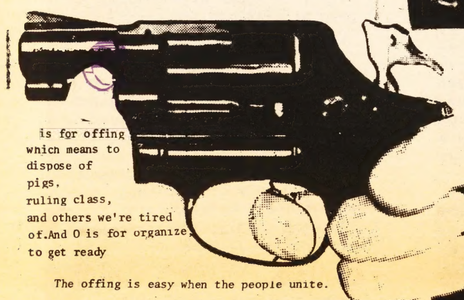
YOU'LL NEVER KNOW WHAT YOU'VE PUT US THROUGH, HONEYBUNCH! THE HOURS OF AGONY... THE WORRYING... NOR KNOWING IF YOU WERE ALIVE OR DEAD!!
I HOPE YOU'VE LEARNED YOUR LESSON!!
IT'S USELESS TO TRY TO RUN AWAY, HONEYBUNCH... THE LAW JUST DOESN'T ALLOW YOUNG TEEN-AGERS TO BE CUT ON THEIR OWN... YA CAN'T FIGHT CITY-HALL, KIDDO!!

K is for kid's liberation, against a schism
Which divides us all up called age chauvanism.
Because you're young doesn't mean that you're dumber,
You shouldn't get trashed 'cause you're a late comer.

L is for left, the only d ction
The people will go in this i rection.
It's also for long-haired as in hippy freak,
Or just a dope-crazed commie in Amerikan newspeak.

M is for macho, for manly and master, A male myth of power made up to oppress her. It makes a woman believe that she must be a blond Supported and protected by men like James Bond.

N is for Nixon, our own leader Dick,
Not to be confused with the Saint known as Nick.
Though they're both known for a thing called surprise
One does it with presents, the other with lies.



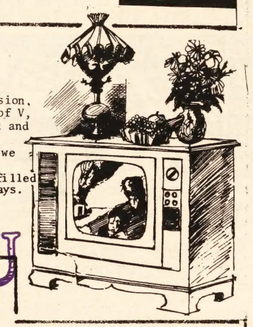
O is for offing which means to dispose of pigs, ruling class, and others we're tired of.And O is for organize to get ready

The offing is easy when the people unite.

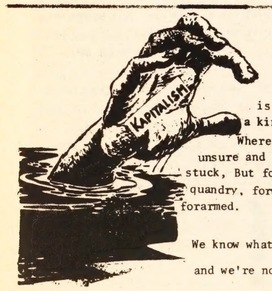
P is for power, the people's possession.
P is for pigs, bringing people's oppression.
And when the forces of pigs and people meet,
There'll be peace for the people who fought in the street.

R is for revolt, which means to overthrow, To have revolution: to change status quo. And the revolutionaries know what saves the day for them. There are less pigs than people, and the people's gonna win.

S is for sisterhood, sisters together. Helping each other through good and bad weather. Once all divided, now joined as one To fight for liberation with love and a gun.



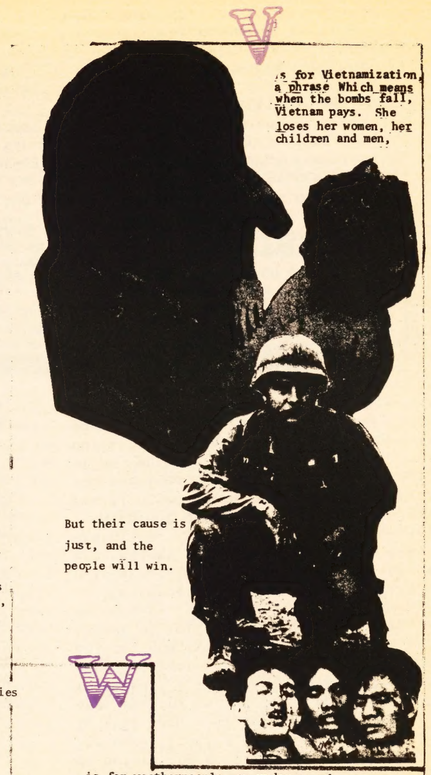
T is for television, the other half of V, That keeps us apart and won't let us be. We never can talk, we just sit in a daze, While our body is filled with boob tube x-rays.



Q is for quagmire, a kind of a muck Where the footing's unsure and the people get stuck, But for us it's no quandry, forwarned is forarmed.

We know what is coming and we're not alarmed.

U is for underground, a half hidden spot
Filled with papers, films, music, and other such rot
So crowded with radio stations and shops,
That there's no place for people hiding from cops.

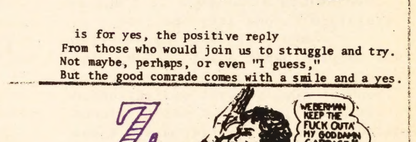


V is for Vietnamization, a phrase Which means when the bombs fall, Vietnam pays. She loses her women, her children and men,

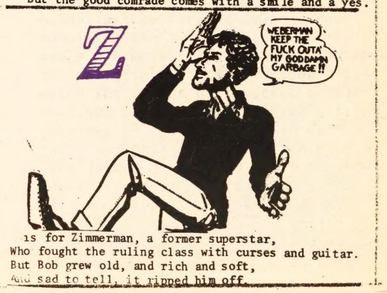
But their cause is just, and the people will win.

W is for weatherpeople, an underground gang --
Bringing smiles and winks with a capitol bang!!
They're so hard to catch, you'd think they could fly
When it comes to evading the old F.B.I.

X When the pigs attack and you must shoot back,
You can use an X so you don't lose track. When the gruesome statistics begin to mount, You will know precisely your body count.

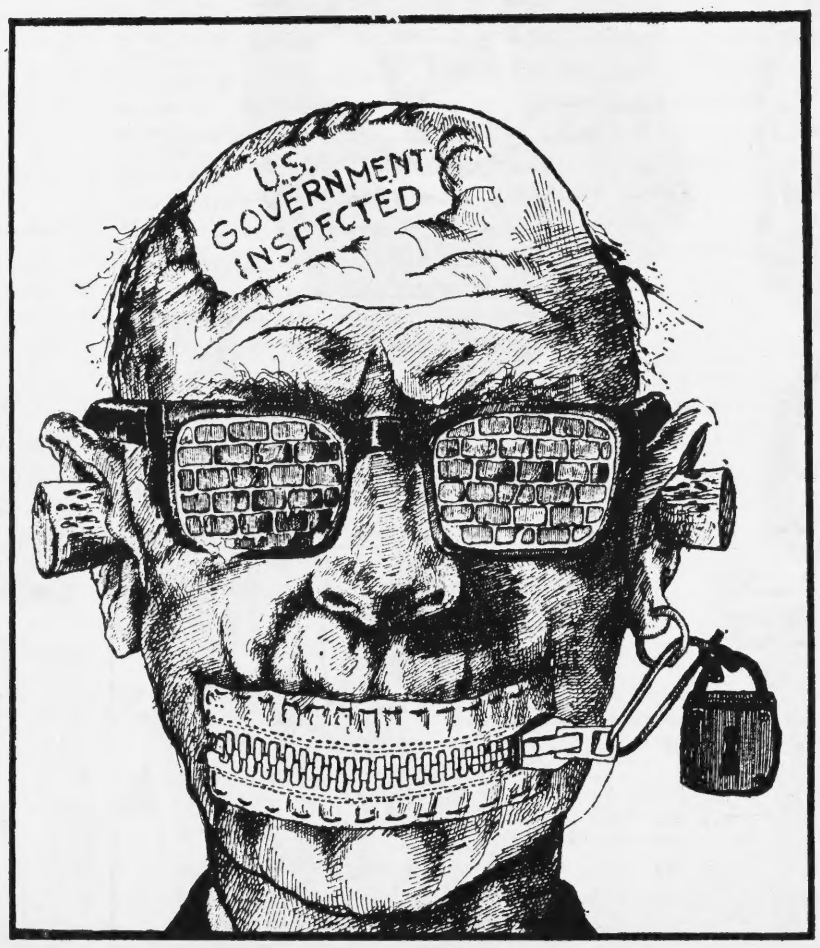


Y is for yes, the positive reply
From those who would join us to struggle and try.
Not maybe, perhaps, or even "I guess,"
But the good comrade comes with a smile and a yes.



Z is for Zimmerman, a former superstar,
Who fought the ruling class with curses and guitar.
But Bob grew old, and rich and soft,
And sad to tell, it ripped him off.

1984 IS JUST AROUND THE CORNER



The latest weird idea to come from the Pentagon's Peacefare program is a scheme for attaching miniature electronic devices to criminals or other suspect citizens and keeping track of them by computers. Peacefare is the usual term for all the efforts made in recent years to transfer Vietnam counter-insurgency methods to the home front, thereby opening up fresh employment possibilities for defense contractors and unemployed scientists. Engineers are desperately scrounging around with lunatic plans for helping out the police in hopes of getting on the contract gravy train at the Justice Department.

The Crime Deterrent Transponder System was developed by Joseph Meyer, a computer specialist who works at the National Security Agency, the secret intelligence organization which spies on other governments with satellites, ships (Pueblo), etc. The details of the plan were described by Meyer in the January 1971, issue of *Transactions on Areospace and Electronic Systems*, a publication of the Institute of Electrical and Electronics Engineers.

Initially the transponders would be attached to 20 million "subscribers" as a condition of bail or parole. Each subscriber would be identified by a unique code, which would be transmitted several times a minute to a computer via a network of transceivers deployed throughout neighborhoods like existing police call-boxes. The computer would record the subscriber's location and compare it with a stored file that would "specify the normal schedule for the subscriber (and) any territorial or curfew restrictions." If the computer found the subscriber to be in violation of these restrictions, it would instruct the transponder to warn the wearer of the transgression.

The transponders would be "attached" in such a way that they could not be removed without the computer knowing it. Subscribers who discard or tamper with their transponders would be classified as "renegades," and would be charged with a felony. Futhermore, "By defining tampering as a federal crime, the renegade has to stay in hiding everywhere he goes." Meyer urges that "the assignment should be done on a fairly long-term basis, so that the criminal will acquire long experience in not committing crimes."

In practice, the computer would effectively control the lives of the persons plugged into it. According to Meyer, "The aim of the transponder surveillance scheme is to constrain criminals and arrestees into behaving like law-abiding citizens. If this aim is fulfilled, then most of the subscribers will do ordinary things like get up in the morning and go to work. At night they will stay close to home, to avoid being implicated in crimes. At their place of work, a human surveillance system will operate. Low-powered transceivers in their domiciles can monitor them indoors."

Meyer has a social theory to go along with his electronics plan: "In a success-oriented society the manifestations of success are largely material-affluence. Yet not everyone attains the upper-income brackets. The noncriminal undergoes a long apprenticeship amid family and peer group to learn the motivations and skills necessary to get along in the society and thus seek affluence by conventional means . . . Most people attain a rather median level of affluence, and only at the cost of conformity and and indebtedness. Part of the social conditioning is to enable people to accept this limited success, and to feel guilty about it, without trying to upset the social and economic house of cards . . .

"A transponder surveillance system can surround the criminal with a kind of externalized conscience — an electronic substitute for the social conditioning, group pressures, and inner motivation which most of the society lives with . . . many criminals and miscreants seem to have little desire to go along with the social norms, so an externalized control system may be necessary to them, like a heart pacer to a cardiac patient."

Turning to the financial aspects of his proposal, Meyer estimates that an expected 20 million subscribers would require an annual expenditure of $2 billion. In order to minimize the cost to the taxpayers, "the obvious way to pay for the transponders is to lease them to the subscribers at a low cost, say five dollars per week, and make the subscribers responsible for damages. In the case of juveniles, it might be necessary to find work for them so they could meet payments, if their families were unable to pay."

He concludes: "By placing the cost of the system onto the criminal population . . . and putting the subscribers back into the economy to earn the cost of their freedom, a certain poetic justice is achieved."

The transponder concept was first proposed in 1964 by Ralph and Robert Schwitzgebel, the twin apostles of "behavioral engineering." Ralph Schwitzgebel, a self-styled "social gadgeteer" with both a low degree and a doctorate in psychology, has already tested his "electronic rehabilitation system" on a number of offenders and mental patients in Boston.

While the persons monitored in this prototype system were volunteers, the system might be implemented on an involuntary basis without any changes in existing laws. As a result of broad discretion granted to them by the legislatures and constitutional mandate, state and federal parole authorities have imposed a variety of conditions on the release of parolees. Most often these include prohibitions from possessing weapons and associating with "undesirables," but many parole boards have required regular church attendance, and others have imposed curfew or territorial restrictions. Frequently paroled prisoners must have the permision of the parole board before they may marry, travel, or change employment or residence. In a discussion of Schwitzgebel's system, the *Harvard Law Review* observed that parole is often considered to be a substitute for the harsher treatment of imprisonment. "This substitution," it continued, "may be viewed as a gift of the state, subject to whatever conditions the state imposes, or as a contract by which the convict accepts conditions in return for release."

Schwitzgebel argues that location-monitoring of parolees would probably not be found in violation of any of the provisions of the Bill of Rights, and so could be successfully implemented subject to appropriate regulation. However, substitution of transponder surveillance for bail, as proposed by Meyer, would be quite another matter. Yet, as pointed out by the *Harvard Law Review* in 1966, this might be the Justice Department's solution to the outcry that arose from the public and the legal community when it proposed "preventive detention." "An intermediate position, short of a full system of preventive detention," remarked the President's Commission on Law Enforcement and Administration of Justice in 1967, "would be to impose conditions on a person's release designed to reduce the likelihood of criminal acts pending trial."

Meyer's transponder system will make it possible for society to continuously observe those it declares to be misfits. Even more frightening is the prospect of control replacing observation after human beings are connected to computers; and the technology to implement this has already been developed. In *The Physical Control of the Mind* Dr. Jose Delgado reports that it is now possible, through electrical stimulation of the brain, to induce, inhibit, and modify such phenomena as movement, desire, sleep, rage, aggression, fear, pain, anxiety, excitement, and euphoria.——Robert Barkan.

Thanx to Issue for this article

ANANDA MARGA YOGA SOCIETY

BY DAVID TRENT

It is man's birthright to know himself. By making use of the consciousness reflected in us, we can make progress in phsical, mental, and spiritual spheres, as well as attaining our final goal, union with God. Such a method one needs to learn from a qualified teacher of meditation, intuitional science.

Acarya Yatiishrarananda Avadhuta, Dadajii (Brother), plans to come to Minneapolis Sept 28. Dadajii is one of the highly respected Gurus in the Ananda Marga Yoga Society, headquarters Patna, India. He has given the process of meditation to many persons across the length and breadth of America and Canada. Dadajii knows the subtleties of the human personality and can guide others along the path of self-realization.

The Guru in Ananda Marga, Path of Bliss, collects no brokerage fees for his services. He does not own the process whereby individuals communicate with the Self. He has realized It for himself and wants others to be able to do the same. Moreover, the Society makes the practices of yoga available freely like air, sunlight, and water.

One can begin yogic practices simply by meeting with Dadajii Sept. 28. He will be initiating from 9am to 11am in the Century Room at Augsburg College, appearing on WCCO-TV, 12-12:30pm, and at the Cedar Riverside Community Union from 2-5. His evening program will be posted. David Trent, an American Ananda Margii will give a free introductory lecture from 5-6PM, Sunday, Sept 26, at the Community Union, 2000 5th St So.

A LOUSY STATE OF AFFAIRS

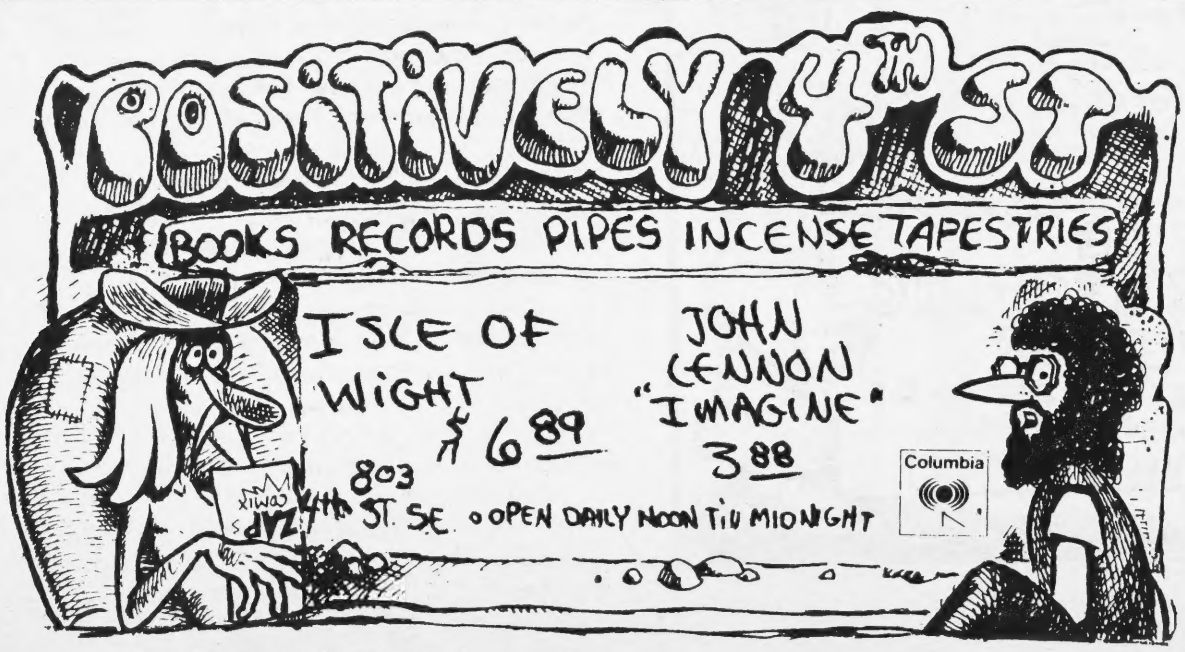
SAN FRANCISCO (LNS)--Among those who visit San Francisco's Haight-Ashbury Free Clinic, a half a dozen a day are infested with lice. A spokesman for a drug company, basing his estimate on sharply rising sales of delousing shampoos and lotions, concludes that up to 5% of the nation's population was afflicted with skin parasites last year.

According to Newsweek, Pthirus pubis, the well known crab louse, is the most common invader by far. Crab lice are usually transmitted by sexual intercourse, but can also be acquired from clothing, bedsheets and toilet seats. Although the tiny animals most often infest the genital region, they may also spread to the eyelashes, armpits and other hairy areas.

Crab lice feed voraciously by sucking blood from the capillaries just beneath the skin. The severe itching that is the primary symptom of infestation is caused by an allergic skin reaction to the insect's faces and saliva. The female lice lay eggs that are attached to the hair and can't be freed by ordinary washing. The eggs hatch in seven to nine days and develop into adults in a little more than two weeks. Since the lice are less than two millimeters in size, they are difficult to detect without the aid of a magnifying glass.

Crab lice do not transmit disease-producing germs, but sometimes the scratching of their victims can lead to a secondary infection. Fortunately the lice are easy to get rid of. Most doctors prescribe a drug called gamma benzene hexachloride, sold under the trade name Kwell in the form of shampoo, cream and lotion, that kills the parasites and their eggs. A-200 Pyrinate (sold at Richter's Drug on the Westbank) is also good for ridding yourself of lice.

Body lice and head lice, which, although less common than crab lice, are being found on an increasing amount of people. Head lice are most common in children and are transmitted by personal contact as well as contaminated brushes and combs. Body lice, commonly called cooties, grow in the seams of clothing rather than the skin, but in obtaining the blood they need to survive, they produce small, intensely itchy bites. Unlike other types of human lice, body lice can carry the organisms that cause typhus and relapsing fever. But these germs are not prevalent in the U.S., and there is little chance that the present resurgence of parasite infestation will lead to more serious epidemics.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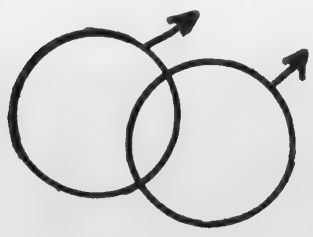
POWER PLAYS AT GAYHOUSE

On Wednesday, Sept. 15, there were some rather deplorable occurrences at the weekly open house-meeting of Gayhouse, 216 Ridgewood Ave. At the beginning of the meeting a number of people from the local Gay community expressed a desire for democratic elections for what were three open positions on the five member board of directors of Gayhouse. They made the accusation that at the last meeting, a week before, the chair prevented discusion on the subject of free elections.

The chair did not deny this, and told us, about forty or fifty, all together, that the decision had been made previous to this meeting as to who the three new board of directors members would be. Declaring lack of participation in both the day to day chores of the house, as well as fund raising to be the causes, the chair said there may never be free elections! Board members were considered for their connections in raising funds.

Discussion in fairly limited form



followed, with participation by the chair, however the major issue of free elctions was not resolved and when asked to be discussed again was refused by the chair.

Abruptly, the meeting was closed to all official business.

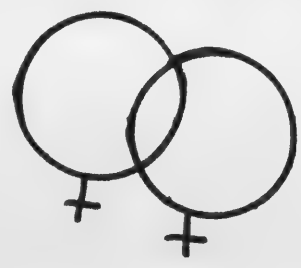
It was then opened up to other things and a board member of Gay-vue began to speak. (Gay-vue is a small publication which arose out of Gayhouse, although it is separate from it.) The woman speaking, who is the editor of the paper, began by hinting that someone on the staff of the paper was trying to destroy it, and that she would "strongly" recommend to the rest of the board of the paper that the board member be dismissed if she felt he was harmful. She also said someone was trying to split Gayhouse, and that she knew this because she has her finger on everything that goes on around Gayhouse. She said she would not allow it to happen, and that when she decides she wants something, she will find any means to get what she wants, and use those means. She described herself as a "very strong woman!"

She said originally that it was planned that no member of the board of directors of the paper would be also on the staff or board of Gayhouse, but that she wanted to have that changed, because she intended to be on the house board. And she went on about how she had her eye on everything that went on about Gayhouse, and that nothing got by her.

At no time would she identify who she was talking about, and there was one big question mark among the audience as to who (one or more) were causing trouble. After this tirade there was little emotional space for thinking about the farce the house board had pulled. Two other board members of the paper said nothing, the staff and board of the house also said nothing about the editor's tirade. One community person, however, corrected a minor point, and then the meeting disintegrated in exasperation.

The next evening I asked the new chairman of the board how he felt about what had occurred at the meeting. He said he thought it was all-right, and repeated that there may never be any free elections at Gayhouse, I then asked the secretary what he thought about the meeting and he said that it was good, because there were forces in the house that were trying to cause a split to happen. I replied that I considered the attitude of the board towards the community deplorable. He said that there were secrets which he knew that he could not tell and which would change the picture if I knew them. He said the discussion could not be allowed to occur because of these reasons. I said by not allowing discussion of these basic issues, the problems were greatly increased, because many basic issues were ignored. I said that by having board members with financial pull seeking donations from the well-off and the rich, they were not relating to my economic interests. He said he was greatly surprised that I would like Communism or could even consider it because of the way Gay people are treated in Russia, where the only Gay life permitted is in the national ballet.

I said I was the child of a working person, and had been a working person most of my life since childhood and would decide how best to conduct my economic life. I then told him that I would withdraw my meager financial support of the house if the attitude of the board and staff continued and if no free ele-



ctions were held.

He then invited me to a discussion Friday evening where the function of the house was the subject under discussion, but I did not go, since it too, would no doubt, be controlled. I will, however attend the Sept. 22 meeting and report on the outcome of the meeting. One thing I want to do is to find a solution to the problems that are occurring at Gayhouse at this time. If anyone else is interested in helping me, please call 333-3717 or 333-8471 and leave your name and number.

H!YA K!DZ!
THANX-R. CRUMB
RS 6453
THOUGHT I'd "Drop" by ta tell ya 'bout the new LOW Prices at the Fetus an the new LP by the beachboys - yep, the Beachboys! its called Surf's Up - an Its A good one. its sellin' AT the new Regular price of 3.39 which aint bad Fer a 4.98 List L.P. 1957 Prices!
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people's center

Selections for two community representatives for the People's Center Policy Board will be held Tuesday, October 4.

Two residents of the Cedar-Riverside area are needed to serve on the Policy Board of the People's Center. The policy board is the body which sets the direction for the Center. The position requires about 15 hours a week.

Community representatives will seek out the needs of the community which the Center should respond to, attend meetings of the board and assist in running the center one night each week. Requirements are that you live in the area (within the boundaries of the freeway and the Mississippi River) and have a real concern about the operation of the Center.

Selection will be made via a drawing. All those interested should bring name, address and telephone number to the Center and give it to one of the current policy board members.

ATTICA VIEWPOINT CONT. from Page 6

Buffalo—if not the entire American way of life—was in immediate danger if the righteous hand of the police, state troopers and National Guardsmen was stayed another instant.

Oswald's preparatory untruths, however, were rendered insignificant following the assault when he and other state representatives blamed the murder of the prison hostages on the inmates, feigning horror as they described how the convicts were supposed to have slit the throats of their helpless prey. One state police sergeant even gave an eye-witness account of the murder of seven hostages by the convicts. A day later, after the "sadism" of the rebels was given widespread publicity, a county medical examiner reported all hostages were slain by gunfire, not by having their throats cut. Since state authorities insisted from the beginning that the prisoners were not armed, it is abundantly evident the dead and the over 100 wounded were felled by police gunfire directed without discrimination at all who stood in the line of fire.

In fact, the whole attitude of the rebel population was at great odds with the scare stories ventilated by officials outside the walls. Hostages told the press during and after the rebellion they were treated with courtesy and even a degree of deference. It is true that their lives were threatened, but the hostages represented the only power the prisoners had. Even if the hostages were killed by the rebels after the attack began, the fault would have been with the state—and especially Gov. Rockefeller—for refusing to negotiate seriously with the prisoners. The state resorted to raw power to smash the rebellion and it would have been just had the rebels exacted their toll as well.

A concern for life

But what is most remarkable is that under these incredibl conditions, where many of the convicts faced certain death and all must have thought their number was up, the rebels refrained from taking lives. In the end, these men demonstrated a concern for human life which exposed Rockefeller, Oswald and those who did their bidding as the cheap hustlers they really are. While the rebel inmates of Attica evidenced again and again throughout their insurrection a sensitive appreciation for such concepts as justice, freedom, decency and humanity, the machinery of the capitalist state was capable only of raw, brute power. In a few brief days the contradiction between economically exploited and exploiter, racially oppressed and oppressor was made evident for all who wished to see.

The convicts at Attica (as in hundreds of other prisons throughout the nation) had no choice but to rebel. Conditions at Attica are grotesque in the extreme. Those who rule the U.S. are completely aware of the horrors perpetrated upon prisoners. But as in other areas of society, where it is difficult to reap profits, "prison reform" is always relegated to the tail end of the agenda of social reforms—that is, it's forgotten.

Not too long ago the latest of untold numbers of investigatory bodies pointed to the problems besetting the Attica Correctional Facility as it did to nearly every other prison in the state. Nothing was done. In fact, it took the Battle of Attica for the state to grant concessions reformers have been demanding for decades. The 28 demands agreed to by Oswald were far from "revolutionary." What they amount to is that prisoners wish to be recognized as human beings, too. To achieve even the semblance of this recognition, over 1000 men in Attica were prepared to sacrifice their lives. In meeting many of the demands, however, the state was obstinate on two issues: (1) removal of the prison superintendent, which may have been negotiable and (2) the demand for criminal amnesty. Amnesty was the stumbling block. The inmates wanted some assurance they would not be penalized for having taken part in the insurrection. By refusing this just demand, the State of New York initiated a chain of events which made the slaughter inevitable.

And why shouldn't amnesty have been granted? By agreeing to almost all the other demands the state said in effect the prisoners were right—so why should they be punished? The answer to this is that questions of "right" were not at stake. What is "right" may have been the issue for the prisoners. For Rockefeller and all others who preside over America's degenerate prisons—those microcosms of society as a whole, without the obfuscation and rose-colored glasses—it was a question of power and authority, a question of who rules, not who is right.

A threat to "free society?"

"Armed rebellion of this type," said Oswald after his killers returned from shooting down unarmed men, "threatens the destruction of our free society." What free society? Inside the walls of Attica? Outside Attica, where even Oswald agreed nearly all the rebel demands were justified? No, it was not a "free society" which was threatened, it was the arbitrary rule of those who wield power when confronted with the just demands of the people, in the microcosm of Attica or the macrocosm of American society in general.

In the final analysis our cynical rulers resorted to an absurd lie (the cut throats) as a pretext to defeat a challenge, however just, however small in the order of things, to preserve the essence of rule. Rockefeller well knew that had he shown up in Attica as the inmates asked and had he utilized one-tenth the skill in dealing with them that he uses every day of the week on issues of no import, a peaceful solution could have been worked out. We more than suspect this is why the governor rejected the invitation. An issue such as this, particularly for one so close to the stability of state power in class society, can be settled in one way only: force. (Rockefeller, whose presidential ambitions are still notorious, so handled the situation that in event of a public relations boomerang, Oswald will get the black eye while the billionaire governor will likely pick up a few votes from the law 'n' order, white power crowd.)

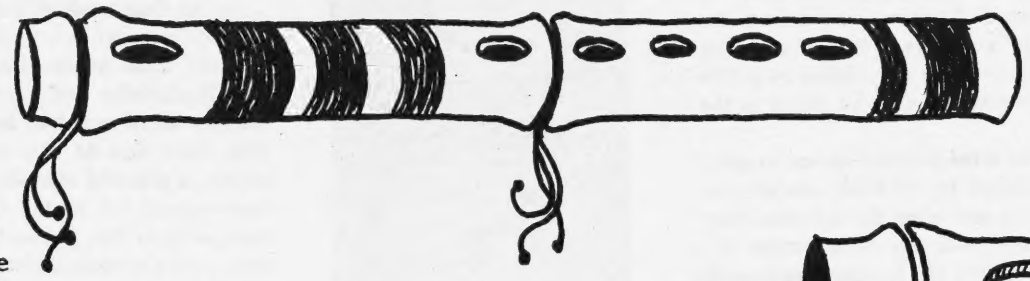
As in society at large, only the conditions were even worse, racism figures measurably at Attica. Blacks and Puerto Ricans make up 85% of the prison population—and all the guards are white. It's a classic colonial situation of the worse sort. Imbued with a sense of racial superiority, completely ignorant of the social reasons why "non-whites" are so large a proportion of those in the prison, threatened by the growing revolutionary consciousness of the black and Latin inmates, the guards treated those over whom they had power of life and death as less than human beings.

It was no isolated instance when one of the released hostages emerged from the gates of the torture chamber he calls work shouting to the crowd, "Let me back in at those niggers. I'll kill them all!" Situations such as this were repeated dozens of times during "Operation Go." That released hostage is probably back in Attica now verbally beating hell out of the "nigger" who may have spared his life.

The wonder, really, isn't that the Battle of Attica took place last week. It's that it didn't take place long ago and wasn't repeated over and over until every hack who shook a stick at some "nigger" wasn't lying dead in a courtyard with his throat slit.

The Attica Correctional Facility is slowly returning to "normal," but it won't last long. Attica is Harlem with walls—and there are hundreds of them from The Tombs in New York City to San Quentin. A revolutionary cadre is building within those walls. Attica will happen again. But the prison struggle isn't just the fight of those who suffer the most. For those walls to crumble, might must be applied outside as well as inside.

MAKE A BAMBOO FLUTE

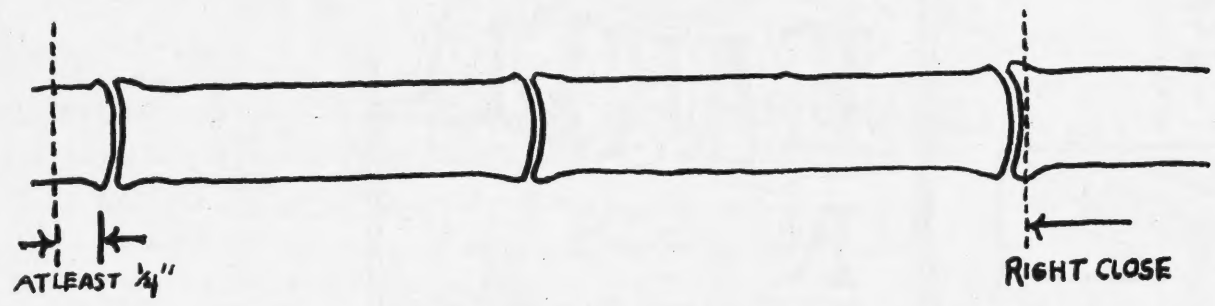


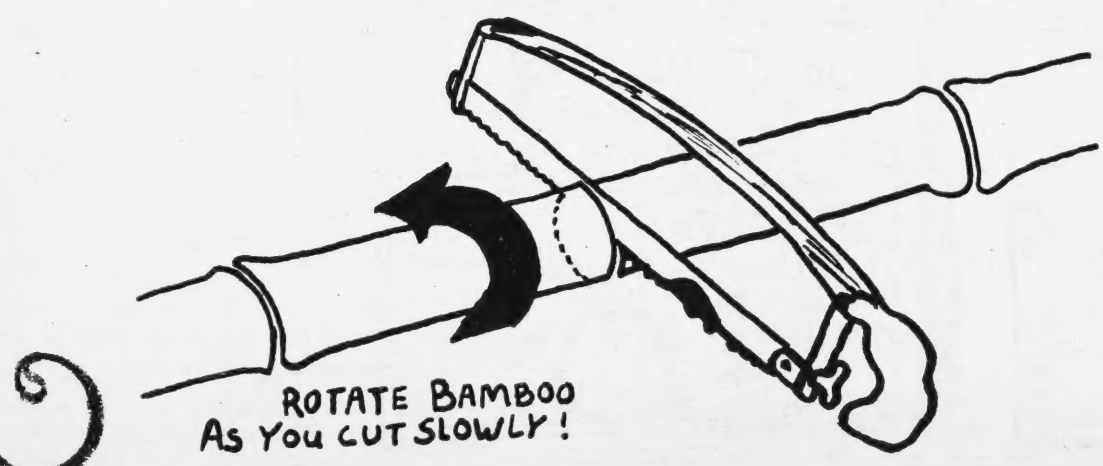
First thing to do get some bamboo, you. Best to get aged bamboo if you can find it somewhere. Sometimes you find it as coat-hanger rod in closet of old abandoned house. It gives great tone. Bamboo can be found in many furniture or carpet stores for cheap or free. Check carefully for cracks especially at joints where branches grew. Hard to steal 12 foot bamboo costs around 2-4$.

Second thing to do is cut bamboo. Most manufactured flutes are measured at length= 30 times diameter. Obviously, this will be impossible for most bamboo flutes, because they are so big around. So if you want the perfect flute, look for narrowest stock, and remember: the closer you stay to the above ratio, the closer will be the relationship of the higher notes to the lower ones. If you're not a perfectionist, you make the flute as long as you want; the longer it is, the lower the tone.

Before you cut your bamboo, decide which end will carry the blow hole, and make sure the membrane in the joint will effectivly close off the end so no air escapes. Saw carefully or you will splinter. Use a hacksaw or other fine toothed blade to avoid splinters and cracks. Rotate bamboo slowly as you saw, thus cutting around the whole tube sort of at once.

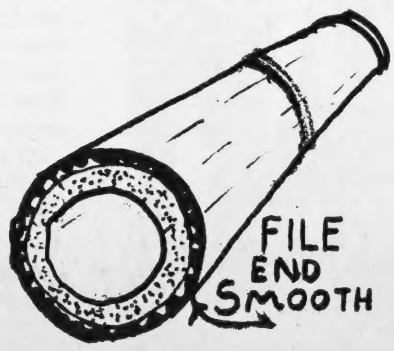
Cut right near joints.





File cross section smooth and watch beauty. Next punch out inside membrane with rod.

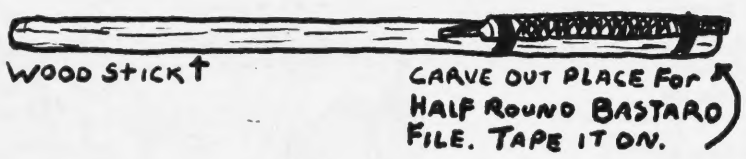
Don't punch too hard. Don't remove the membrane at the blow hole end, as it is a resonator and block to keep the air flow going in the right direction.

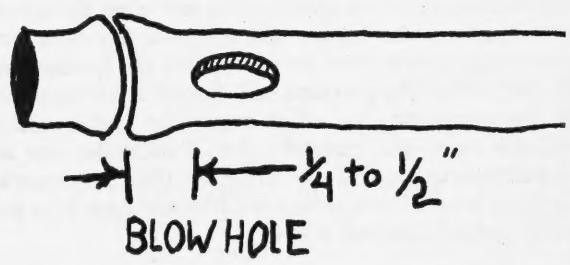


Smooth down the ragged edge of inside membrane with long rattail file.

This is not always easy; takes patience yankee. Inside wall of flute should be smooth, true and shiny. Use sandpaper on a rod:

Another filing device:





Now holes.

Put in as many as you like. There are many styles of flutes, with anywhere from 2 to 12 holes. It all depends on what you want. Make blow hole first. Make from one-fourth to one-half inch from end membrane. Don't make too big or too little. Make large enough to catch air blown over it, but small enough to be able to stop it up with the tip of your finger laid across the opening. The hole (all holes) should be very evenly smoothed for good tone. You can use scraps of bamboo to experiment with size and angle of tone (blow) hole if you want to be a serious flute maker. Old story.

Burning holes with red hot rod is popular, but can crack flute from intense expansion. Best to use red hot skinny rod to make several small overlapping holes. Or several rod each one thicker than the last. Burning bamboo smells good. Best way is to use Japanese hand drill, if you ever happen to come across one.

For finger holes, almost anywhere they go is fine, as long as you can stop them up completely. If you work at it, you can make beautiful music no matter how wierd the scale. A good rule is to keep them the same distance from each other: o o o o o o o o.

Is best but not necessary to laquer the inside of flute, as this protects it from breath moisture. Thin coat is best. Thin laquer 50%. Pour into flute after having taped up the holes. Then Pour out! Is not easy to cover all the surface; takes patience. Thin coat is best.

To protect it, wrap flute with strong thread or fishing line. Is best to glue it on. And varnish the thread when it's dry. Wrap it tight and even and pretty.

If you lacquer inside of flute then wipe out moisture when done playing.

Rub soy oil on flute once in a while, and store in cool place (a flute stash?).

Avoid extreme temperature changes. Nice to make a case for your new friend.

when the munchies strike ...

Sweeties, treats and munchies can be nutritious--when made with honey, wheat flour, nuts, raisins and good whole foods. If you must bake with white flour, add wheat germ, brewer's yeast (1 tablespoon doesn't change the taste), powdered milk or soya flour for nutrition. You will find people like treats even if they are good for them.

BROWNIES

2 squares unsweetened chocolate
1/4 cup butter
3/4 cup honey
1/2 cup whole wheat flour
1 tsp. vanilla
2 eggs
raisins and nuts to taste

Melt butter and chocolate over very low heat. Add honey, flour, eggs, vanilla, nuts and raisins--mix well. Pour in 8 by 8 pan--bake at 325° for 30 minutes or until the center is done. For fudgier brownies use only one egg.

WHOLE WHEAT PIE CRUST

1 1/2 cups wheat flour
3/4 tsp. salt
1/2 tsp. baking powder
1/2 cup minus 1 T shortening
1/3 cup cold (not ice) water

Sift and measure wheat flour. Sift again with the salt and baking powder. Blend in shortening w/a pastry cutter. The mixture should hold together when pinched between fingers--if not, add more shortening. Dampen with cold water. Mix into a dough--divide into 2 parts--roll on a floured board as thin as possible--place in pie plate. Makes enough for a 2 crust 8, 9 or 10 inch pie. Use any filling you wish.

DELICIOUS SOYA CAKE

2 eggs, well beaten
3/4 cup honey
1/2 cup sifted wheat flour
1 1/3 cup sifted soya flour
1 1/2 tsp. baking powder
1/2 tsp. salt
3/4 tsp. cinnamon
1 T cocoa
2/3 cup milk
1/3 cup vegetable oil

Beat eggs gradually adding honey while beating. Beat until very light. Sift dry ingredients together and add to egg mixture alternately with the milk. Stir in veg. oil. Pour into shallow layer pans--bake at 350° for 45 minutes or until done. Frost with honey or yogurt frostings.

HONEY FROSTING

Beat until stiff 1 egg white. Cook at 238° 1/2 cup honey--pour honey over egg white, beating constantly. Continue beating until thick enough to hold its shape (in peaks) about 5 to 10 minutes. Maple syrup may be used instead of honey.

YOGURT FROSTING

Mix in a pot: 1 cup yogurt, 1/2-3/4 cup honey, 1 cup seedless raisins. Cook over very low heat until thick. You may use sour cream instead of yogurt.

WALNUT COFFEE CAKE

1 1/2 cup wheat flour
2 tsp. baking powder
1/2 tsp. salt
3/4 cup honey
1/4 cup shortening
1/2 cup milk
2 unbeaten eggs

Sift flour with baking powder and salt--blend in honey. Add shortening and milk and beat 2 minutes. Add eggs and beat for 2 more minutes

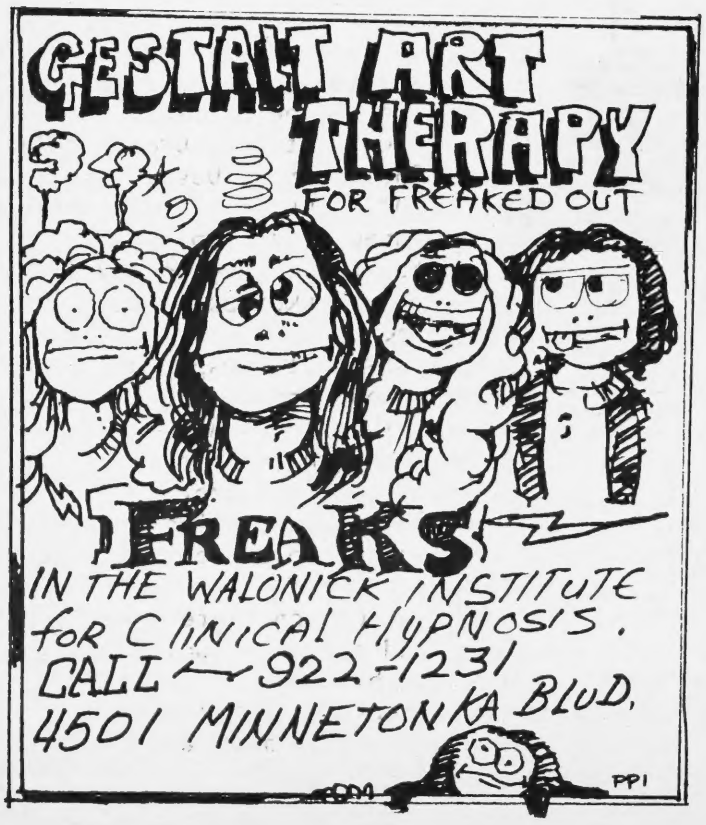
TOP WITH
2 T melted butter
1/2 cup honey
1 cup walnuts-chopped
1 T flour
1 tsp cinnamon

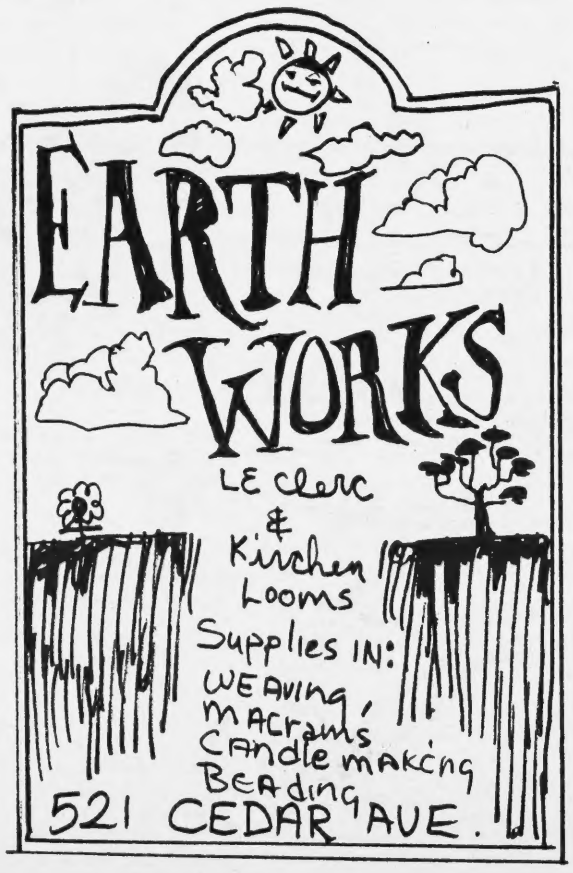
Mix all ingredients well. Put 1/2 batter mix in greased pan. Cover with 1/2 topping mixture. Repeat procedure. Bake at 350° for 30 minutes or until done.

WHEAT GERM STICKS

1 T honey
1/2 cup oil
1 1/4 cups milk
2 cups wheat flour
2 cups wheat germ
1 tsp. salt

Blend honey, oil and milk. Stir in rest of ingredients. Knead lightly. Roll out on floured board. Cut in 1 inch by 3 inch sticks. Bake at 325° 20 minutes or until light brown. Makes 4-5 dozen sticks.





CALENDAR OF PUBLICK EVENTS

Friday

EARTH KITCHEN, in Newman Center (17th & University SE) prepares a meal of natural & mostly organic awareness promoting food to feed the body, soul and spirit of the people. Open 6pm—9pm every Friday night.

"CHARLIE! or manson ate grapes" — satiric revue, including sketches about Manson, Brave New Workshop. 8: & 10:pm, $2.75

"THE BOYS IN THE BAND", about the N.Y.C. homosexual sub-culture, Theatre in the Round, 8:pm, $3, $2 students

FIRST CHANCE — "Earthsong", "Bone Lovely", "293.6", dance by the Minn. Dance Theatre, Cedar Village Theatre, 8:pm, $2.50, $1 students

"MAKING THE BEST OF IT" surrealistic, futuristic farce by Dan Priest; by the Guild of Performing Arts Theatre Co, 8:00pm, $1.50

STEVE KLATT & GARY HEIL, folk duo with accoustic guitars, Extempore, 9:00pm, 75¢

MIDDLESPUNK CREEK BOYS, swingin bluegrass, New Riverside Cafe, 9:00pm, $1

"CITIZEN KANE" — Orson Welles film about the newspaper tycoon biz, Piper Film, 8:00, 10:00pm, midnight, $1

"WHAT'S UP, TIGER LILY" Woody Allen's first film, Bijou, 8:00, 10:00 & midnight, $1

"NOSSERATU" (1922 German) 1st Dracula movie — he's a hideous cross between a bat & human, Xanadu, 8 & 10 pm, $1

"GROOVE TUBE" — closed circuit TV show, satire on TV, at the new Brave New Workshop on Washington, 8 & 10 PM

"DAY AT THE RACES" — Marx Bros. film, Acme, 8, 10, midnight, $1

BEE GEES in concert, Met Sports Center, 8pm

GEO SMITH & HIS BLUES BAND, DAVE RAY, Whole Coffeehouse, Coffman Union, U of Mn. 8pm.

Saturday

GEO SMITH, DAVE RAY, see yesterday.

"CHARLIE! or manson ate grapes" 8:00, 10:00, midnight see Friday.

"THE BOYS IN THE BAND" see Fri.

"MAKING THE BEST OF IT" " "

FIRST CHANCE, see yesterday.

LAWRENCE OF THE LOWLANDS — folk duo, Extemp, 9:00pm, 75¢

MAURY BERNSTEIN & CHARLIE RUSHTON, folk music, New Riverside Cafe, 9:00pm, $1

"CITIZEN KANE" see Friday

"HOUND OF THE BASKERVILLES" (1939) Basil Rathbone, 1st Sherlock Holmes film, Xanadu, 8 & 10pm, $1

"GROOVE TUBE" 8, 10PM & midnight, see Friday.

"DAY AT THE RACES" see Friday.

"WHAT'S UP, TIGER LILY" see Friday.

ADDRESSES:

EXTEMP COFFEEHOUSE 325 Cedar Av.
RIVERSIDE CAFE 1900 Riverside Av.
GUILD OF PERFORMIN ARTS 504 Cedar Ave.
CEDAR THEATRE 416 Cedar Ave.
BRAVE NEW WORKSHOP 2605 Henn. So.
the new BRAVE NEW WORKSHOP 1425 So. Washington Ave.
XANADU FILM 1425 University Av SE
PIPER FILM CLUB 3404 Lyndale
BIJOU FILM 2829 Hennepin Av. S.
ACME FILM 7½ E. 26th St.
THEATRE in the ROUND 245 Cedar Av.
WALKER ART CENTER Vineland Place
GUTHRIE THEATRE Vineland Place
MPLS AUDITORIUM 1403 Stevens Av.
ST PAUL ARTS & SCIENCE CENTER 30 E 10th, St Paul

Sunday

CONCENTUS CANTORIUM — New Riverside Cafe, 9pm, 75¢

"THIS IS THE MALLARD" family film, St Paul Arts & Science Ctr. 1pm, 2pm, 3pm, FREE

"ROMANCE & REALITY" St Paul Arts Center, 4:pm, FREE

"CITIZEN KANE" — 7:30 & 9:30pm, see Friday.

"WHAT'S UP, TIGER LILY" 8pm, see Friday.

"GROOVE TUBE" 8pm, see Friday.

"DAY AT THE RACES" 7:30 & 9:30pm, see Friday.

"CHARLIE!...." 8pm, see Friday.

"THE CURE" — Charlie Chaplin, "WHITE MOUSE" — Lamorisse, "MANY MOONS" — based on James Thurber story, a series of films for children, Walker Aud, 2:30 $1, under 15 years FREE

SHAWN PHILLIPS sings his own compositions and accompanies self on guitar & sitar, Guthrie, 8pm, $5.50, $4.50, $3.50

"MAKING THE BEST OF IT" see Friday.

PEPPER FOG - acid rock, Coffeehouse Extempore, 9pm, 75¢

"SUPERSTAR and the Minn Orchestra, Mpls Auditorium, 8pm, $4.50, $5.50, $6.50

Monday

WHAT'S ALL THIS BAU-HA-HA!?!

Tuesday

OPEN STAGE, New Riverside Cafe, 9pm, 25¢

"CHARLIE!...." 8pm, see Friday.

"GROOVE TUBE" 8pm, see Friday.

"MAJOR BARBARA" with Rex Harrison, play by Geo Bernard Shaw, preceeded by introduction by Peter Altman, Walker Art Center, 8pm, $1.50

Wednesday

NATE BUCKLIN — folk music, Coffeehouse Extempore, 9pm, 50¢

BIG TED'S FRIENDS — New Riverside Cafe, 9pm, 50¢

FREE PUBLIC LECTURES on the principle & practice of transcendental meditation as taught by Maharishi Mahesh Yogi. Murphy Hall, East Bank, U of M, 3:30; at Mayo Memorial Aud., at 8:00pm.

"....AND OTHER ABERRATIONS" preview of new show at Brave New Workshop — Henn., 8pm, $2.75

"GROOVE TUBE" 8pm, see Friday.

Thursday

DAVE HANEY, ragtime, Extempore, 9pm

SEAN BLACKBURN, folk music, New Riverside Cafe, 9pm, 50¢

"...AND OTHER ABERRATIONS" 8pm, see Wednesday.

"GROOVE TUBE" 8pm only, see Friday.

ALLMAN BROS. BAND — Mpls Auditorium, 8:30pm, $5.50, $4.50, $3.50

The Original BULLETIN BOARD!

MR. PIPPIN is up for grabs. He's a big beautiful black & white longhair neutered male cat. And YOU can have him. Call 333 8406 or 333 3717 if you want him.

PEOPLE'S PANTS, men's & women's handmade pants for sale. Men's sizes 30", 33", & 36" waist. Soon to have 27" waist. $4.50 plus 10%. Roughly $1.50 for material & $3.00 for labor. Basement of North Country Coop, 2129 Riverside Ave.

RESURRECTION VOLKS COLLECTIVE will do inexpensive VW repairs. Parts & tires at cost plus 10%. Andy or Paul, 226 0124.

TRUCK SCOLEN: '64 light blue dodge panel truck, parked at 71st & Portland. Tape on a dent in left hand rear. Kid's motorcycle & a mattress inside. PLEASE RETURN! 3308 Chicago, 825 8256, ask for Mary or Steve. Thanks for the Rip off People!

DOG FOUND: 31st & 1st Ave. — Dalmation & Setter mix. Female — black & white, short hair — 3—4 months old. 825 5539.

DESPARATELY NEED 2 church pews — cheap or free. Beth — 722 5055.

1948 CHRYSLER Windsor 4-door sedan. Looks & runs good, ideal for restoring. Call 776 6697 before noon or after 5:30, ask for Mark.

RIDE WANTED: to New York, right away. Will share expenses and driving. Also if anyone is interested in getting a drive-away car. Call Gail at 336 7250.

NORTH COUNTRY COOP Stockholders Meeting at the People s Center Gym, 20th & Riverside on what's left of the West Bank, October 8th. in the evening, probably around 7:30. COME!

EARTH KITCHEN needs volunteer workers to help cook early Friday afternoon and also help serve Friday evenings from 6—9 PM. Free meals & leftovers, too. If interested, come to the Earth Kitchen (Newman Center, 17th & University SE) 2:00 PM Friday afternoon.

GUITAR AMP. REPAIR: very reasonable — free estimates. Guaranteed. Special group service available. Call LeRoy Brown. 729 3396.

NEED MONEY? Cranberry crew being organized. 2—3 weeks in beautiful Wisconsin. Low hassle job, but must be dependable for 3 weeks. Communal trip welcomed. Call: 331 7466.

NEED A VAN bus to help start a sports program at the People's Center. Send all information to the Hundred Flowers office (333 3717) care of Nathan Shannon.

RIDE WEST WANTED: or hitching partner. Would like to leave within the next week. Call Debbie at 333 8406 or 333 3717.

CHANGES' new issue is out; it's a catalogue of Vocations for Social Change, with information on Health, Education, Liberation, & Peace: It has listings of all the various alternative & counter-culture institutions around the Twin Cities and information on these, plus other good information. Looks really good.-- 100 Flowers.

HOUSING GUIDE!

THIS SPACE is available FREE to anyone who has or knows of apts, houses, or farms for rent or sale; also those in need of such.

EARTH KITCHEN people looking for a house on or near the East or West Bank. Any people interested in living with or becoming involved in the Earth Kitchen, please call 339 6077 or come to the Earth Kitchen (Newman Center) on Friday evenings.

WANTED: Female 18-plus to share 3-bedroom apt. near Calhoun, $65 a month. Maxine, 823 1134, after 6pm.

A GUY AND A GIRL would like to move in with some people in a house in Southeast Mpls. As soon as possible. Call Chris at 771 5183 after 6.

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